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in fact, only a sentence of the court that neither party shall have a right to force the other to live with them; but the marriage still exists, notwithstanding such sentence: and, therefore, in such a divorce, security not to marry another is properly taken.

Our practice is this, and with the statement of it we must close the discussion of the subject; if the legislature grant a divorce "*a vinculo matrimonii*" for a cause for which Christ allows divorce to be granted, we consider that marriage at an end; for divorce puts an end to marriage. But if the legislature should grant a divorce when Christ forbids it, we conceive Church of England clergy would refuse to marry the parties to any others, because Christ says that is adultery; it is a marrying again, while a former marriage is still in force by the laws of Christ. But no such case as this has ever happened in the Church of England. We have already expressed our opinion that such cases have happened in the Church of Rome.

There is another point which Mr. Power would do well to consider; he says—"Our Saviour, in the Gospel, permits divorce for the same cause, adultery or fornication—Matt. v. 32." In this he is quite right. But the Church of Rome refuses to permit divorce for that cause. And why? because, they say, it would be contrary to the nature of marriage, as a sacrament instituted by Christ. Does the Church of Rome know the nature of Christ's sacraments better than Christ himself did? When her doctrines about marriage forces her to deny what Christ himself allows, is it not clear that her doctrine about marriage must be wrong? This is certainly a stronger proof against her doctrine than any that can be brought against the Church of England and Ireland.

We trust we shall hear from Mr. Power in future, on some of the great questions which concern every man's faith and practice towards God. It was for the discussion of these that our journal was established.

#### ON THE FIVE DISPUTED SACRAMENTS. TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I beg to refer your correspondent, "J. F. G.," to the following portions of Scripture, which (it is argued by individual Roman Catholics) sustain the Divine institution of the five disputed sacraments, viz:—

**PENANCE.**—John xx. 22, 23—"He (Christ) breathed on them, and he said unto them, Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them: and whose sins you shall retain they are retained."—See also 2 Cor. ii. 10.

**MATRIMONY.**—Matt. xix. 6—"Therefore now they are not two, but one flesh; what, therefore, God hath joined together, let no man put asunder."—See also Eph. v. 23, 24, 25, and 32.

**CONFIRMATION.**—Matt. xix. 13 and 15—"Then were little children presented to him, that he should impose hands upon them and pray, and the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not to come to me, for the kingdom of Heaven is for such. And when he imposed hands upon them he departed from thence."—See also Acts viii. 14, 15, 16, 17.

**HOLY ORDERS.**—Matt. x. 7—"And going, preach, saying, The kingdom of Heaven is at hand."—See also Acts vi. 6, and xiii. 3.

**EXTREME UNCTION.**—Matt. x. 1—"And having called his twelve disciples together, he gave them power over unclean spirits to cast them out, and to heal all manner of diseases, and all manner of infirmities." And 8th verse—"Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give."—See also James v. 14, 15.

Trusting that you, sir, or some of your correspondents, will analyze the above in such a way as to ascertain, by the assistance of God's Holy Spirit, where the truth is, I am, sir, your obedient servant,

J. B.

In reply to the above letter, we would observe that, in considering the question of the sacraments of the Church of Rome, and the proof of those sacraments, we must keep in mind what the Church of Rome means by a sacrament.

They hold, first, that a sacrament must have been instituted by Christ himself. This is evident from their pronouncing a curse upon any one who denies that any of their seven sacraments was instituted by Christ himself.—Council of Trent, Sess. vii., Can. 1.

Secondly, they hold that two things are essential to the existence of a sacrament—namely, the FORM and the MATTER of the sacrament—"The matter and the form, in which the essence of a sacrament is perfected."—Council of Trent, Sess. xiv., Cap. 2.

Now, if a sacrament cannot exist without form and matter, it is clear that a sacrament cannot be instituted until the form and matter are instituted.

Take the sacrament of Baptism, for example. The form consists of the words—"I baptize thee in the name of the Father, and the Son, and the Holy Ghost." The matter is water, with which the person is baptized. Why do we say that Christ instituted this sacrament? Is it not because St. Matthew tells us that Christ appointed his Apostles to baptize with water (for so the Greek word expresses), using these words?

But if it did not appear that Christ ever directed these words to be used, or water to be so applied; and if it further appeared that neither these words nor water had been used in the Church for a thousand years after, could any one say that Baptism had been instituted by Christ? Would not every one say, that if the essence of the sacraments consisted in these words and this matter, that the sacrament itself could not have been instituted until this form and matter were introduced and commanded?

We, therefore, think it a self-evident maxim, that a sacrament can be instituted only by instituting and commanding the form and the matter.

If this be so, the question, whether Christ instituted any sacrament, is simply a question whether Christ instituted the form and matter of the sacrament.

Now, take the "Sacrament of Penance." What is its form? The Council of Trent answers—"The form of the Sacrament of Penance, in which chiefly its force is situated, is placed in those words of the minister, *Ego te absolvo*," &c. (that is, *I absolve thee*); and this is held of such importance that the great Doctor, Thomas Aquinas, says—"It would not be sufficient to say—Almighty God have mercy on thee, or, God grant unto thee absolution and forgiveness, because by these words the priest doth not signify that the absolution is done, but seeks that it may be done."—Thom., part 3, quest. 84, art. 3, ad. 1.

Now, the question is, did our Saviour, in the passage which our correspondent quotes, appoint his Apostles to use the words—"I absolve thee"—as the form of a sacrament? If he did not, he did not institute the Sacrament of Penance as now held in the Church of Rome, because that sacrament consists chiefly in the use of those words. Now, this form of words is not there directed by our Saviour to be used; and we are certain that this form of words was never used by any priest in reconciling penitents for more than a thousand years after Christ. No ancient liturgy contains the form—"I absolve thee." All ancient liturgies contain the form, "God absolve thee," or "God forgive thee," which words, it is acknowledged in the Church of Rome, do not constitute a sacrament.

Here we conclude, that the modern Sacrament of Penance was not instituted by Christ in the above words, and that it never existed, or could exist, until the form, "I absolve thee," was introduced more than a thousand years after Christ.

The same may be said about the matter of this sacrament. The Council of Trent declares that "satisfaction" is part of the matter of the Sacrament of Penance. The Catechism of the Council of Trent, explaining this "satisfaction," says—"Satisfaction is the full payment of a debt; for when satisfaction is made nothing remains to be supplied . . . Hence, theologians make use of the word satisfaction to signify the compensation made by man to God, by doing something in atonement for the sins which he has committed." Now, did Christ, in the words in question (John xx. 22, 23), appoint our own satisfaction for our own sins, or the atonement which men make for their own sins, to be the "matter" of a sacrament? There is not one word said there about any such "satisfaction;" and, on the contrary, we are taught, in many places, that Christ came to make atonement and satisfaction for our sins, because it was not possible for man to satisfy for sin himself.

Here we conclude again, that if Christ did not institute the "matter" of this sacrament as now held in the Church of Rome, he did not institute the sacrament itself, because a sacrament, according to the Church of Rome, can only consist in the "form" and "matter" of the sacrament.

It may be plainer to some persons to state the thing thus—"Is there one word in the passage under consideration (John xx. 22, 23) about penance at all? How, then, can these words be an institution of the Sacrament of Penance?"

We have spoken already of the real force and meaning of that passage, and we shall take an opportunity of doing so again shortly. It is sufficient for our present purpose to show that those words cannot be the institution of the form and matter of the Sacrament of Penance.

The passage which our correspondent refers to, from 2 Cor. ii. 10, plainly relates to excommunication, and restoring again to the communion of the faithful, which no one takes to be a sacrament.

#### MATRIMONY.

If our correspondent will examine the passage which he quotes (Matthew xix. 6), he will find that our Saviour was simply explaining the nature of God's institution of marriage at the creation of man, and restoring that institution to what God at first had made it. Will any one say that marriage, as it subsisted between Adam and Eve, was a sacrament of the Gospel? And if our Saviour only restored it to that same state in which it was at first instituted, how did that make it a sacrament?

Can any one tell us what are the "form" and "matter" of matrimony, as a sacrament in the Church of Rome? The Council of Trent did not venture to say anything of this. They say a sacrament consists in "form and matter;" but what can be the "form and matter" in matrimony they could not tell. How, then, could they know it to be a sacrament?

There are some curious things about this sacrament. Up to the Council of Trent, 1563, it was not necessary in

the Church of Rome that marriage should be celebrated by a priest—any two persons making an agreement together between themselves to be man and wife, constituted a valid marriage. Was matrimony then a sacrament? It seems strange that any two persons could make a sacrament without a priest; but if it was not a sacrament then, how old is the sacrament now?

If sacraments "confer grace," as the Church of Rome says they do, it seems strange that it should be a holier state to be without one of the sacraments of the Gospel than to have it.

Our correspondent also refers to the Epistle of the Ephesians, chap. v., verses 23, 24, 25, 32. The whole force of this argument depends on the word "sacrament," in verse 32. We think the Greek word here should be translated "mystery." It seems to us wholly arbitrary to put in the word sacrament here, and evidently done to serve a purpose. This seems to us very important, because we believe this is the only place in the present Douay Bible in which the word "sacrament" occurs. It is so important that we will give it a separate paper to itself in our next number. We only say here, that St. Paul cannot mean to say that verse 31 is "a great sacrament," as the Douay Bible seems to say; because verse 31 is only the words of the original institution of marriage between Adam and Eve, which the Church of Rome herself confesses was not a sacrament at all. And St. Paul expressly says, in verse 32, that he speaks *εἰς χριστον, καὶ εἰς τὴν ἐκκλησίαν*, which can only mean "concerning Christ and the Church." We have an instance of this use of the preposition *εἰς* in Acts ii. 25—"For David speaks *εἰς αὐτον*" which the Douay Bible translates "concerning Him" (Christ). It is certainly of the union of Christ and his Church that St. Paul says "it is a great mystery," and not of the marriage of a man and his wife.

Our space forbids us to enter on the other sacraments now, but we will consider them in our next number.

We cannot now conclude without expressing the great pleasure which we feel at the calm, and earnest, and dispassionate tone apparent in our correspondent's short letter. We hope to hear from him often in the same style. And we again commend this to his consideration, that if, as the Church of Rome says, sacraments can only consist in their "form and matter," then nothing can be a proof that Christ instituted a sacrament, unless it proves that Christ instituted the "form and matter" of that sacrament.

#### THE ROCK OF THE CHURCH.

Matt. xvi. 18—*Douay Version.*

SIR—It must be allowed that if St. Peter was to be the rock on which the Church was to be built, it would have been of vast importance that such a fact should be universally known. Is it possible, then, that not only St. Luke and St. John, but St. Mark also, who is supposed to have been with St. Peter when he wrote his Gospel, would have omitted in their narrations the only text in the Bible which can be at all supposed to convey such an idea? How do those who look to St. Peter as the rock of the Christian religion explain this?

Yours obediently,  
S.

#### "ARE THE MISSIONARIES DOING ANYTHING IN INDIA?"

THIS question was asked me by a lady not long since. "Why, madam, may I ask," I replied, "do you doubt their doing anything? Do you read the missionary registers and reports? 'Sometimes I do; but Colonel C., whom I lately met, and who has just returned from India, after spending thirty years there, assured me he had never seen a missionary, and that I must not believe the reports which are got up in London, simply to rob simple folk of their money.' It is hard to say in what part of India 'Colonel C.' may have served, or in what sort of society he took delight. If he was a gay and worldly man, who frequented balls and billiard tables, it is probable that he knew as little about the operations of missionaries in India as his Excellency's aid-de-camps at the Castle in Dublin are likely to know of those in Kerry or Connemara.

India is a large place, and the occupations of Europeans there are as diverse from each other as they are in Britain; and it is quite possible for an officer in the East India Company's Service to have lived at stations unoccupied by missionaries, or even if at the same station with them, to be unacquainted both with their persons and their operations. To show, however, that missionaries and their labours are not, in every instance, the mere produce of imagination, I will narrate a little incident which occurred to myself one morning in the month of February, A.D. 1851, in the vicinity of Ahmednugur, a large city in the presidency of Bombay.

My tents were pitched outside the town of Yewla, some miles north of Ahmednugur; the hour was early—the sun not long risen—and I had just returned from a ride, when, at the door of my tent, I was accosted, in the Maratha language, by a respectable looking individual, apparently a Bramin. I asked his business: he informed me that he was a Christian, converted by the American missionaries at Ahmednugur, and that he, with three other converts, were travelling through the country, selling books

on account of the missions. After a little conversation on matters connected with the mission, Sukhopunt (for so I will call the Bramin convert) offered to bring me his store of books, in case I should wish to purchase any. I at first declined, and he left me: he had not, however, left me many minutes when I changed my mind, and sent a messenger after him, to invite him and his companions to my tent at ten o'clock, to display their books. My messenger returned after a little delay, and informed me that he had found the converts with some difficulty, as they were not lodging at the "Dhumsala," (the usual halting-place for travellers), but that they had halted in the open plain outside the village, and that he found them preparing their breakfast under the shadow of their cart. At ten o'clock, a cart drawn by bullocks, drove up to the tent; in it I observed Sukhopunt and his three companions, one of whom was charioteer. They evidently were not "Bramins;" and observing the friendly terms on which they lived together, I was curious to know whether the latter were Hindoos of the working classes, or whether they belonged to the despised race of *Pariähs*. They soon entered the tent, carrying in two large boxes full of books, and Sukhopunt introduced his three companions, whom I will call Lakhoram, Rama, and Krishna; the first was an elderly man, the last two were youths. They came up to me with smiling faces, and, in a friendly, though respectful manner, held out their hands (instead of raising them to their heads to "Salaam," as Asiatics usually do). I readily gave them my hand, and then asked them to be seated; and they forthwith, took their places on the ground, on each side of my chair. I found that Lakhoram and his two companions were by birth *Pariähs*, and I was forcibly struck with the utter annihilation of caste prejudices in the mind of Sukhopunt, through which he had consented familiarly to associate with people whom no Bramin of Western India would, for any consideration, touch, and whose very shadow is considered a pollution.

But a more striking instance of the triumph of the Word of God, in this respect, remains to be told. I asked Sukhopunt why he and his companions had halted in the plain, instead of entering the village "Dhurm-Sala." "The reason is," he replied, "that these, my brethren, being *Purwaries* (i. e., *Pariähs*) by birth, the villagers would not allow them to enter the Dhumsalas; and as we are all brethren, I refuse to separate from them."

The circumstance of a Bramin thus claiming brotherhood with *Pariähs*, and sharing hardship voluntarily with them, was the most striking instance that I had ever seen of the abolition of caste, through the genial influence of the Gospel.

The countenances of the three *Pariähs* struck me forcibly, as evincing the power of religion to "make wise the simple." There was a modest, intelligent propriety in their appearance and manner, that strangely contrasted with the uncouth ignorance usual in men of their class. Lakhoram, the eldest, especially, struck me as superior in intelligence and demeanour. I asked him to tell me the history of his early life and conversion, which he did in nearly the following words:—

**HISTORY OF LAKHORAM.**—"When the great Wesley (the Duke of Wellington) conquered Holkar, I was 14 years old; I lived at Ahmednugur, of which my father was hereditary gate-keeper; it was about that time that a holy mendicant arrived at our city, and to him my father intrusted me, saying—'Take my son, and make him a holy man like yourself.' The next day I left Ahmednugur with my preceptor, and I commenced a life of travel with him from one shrine to another; we visited every sacred river, mountain, and temple, from one end of India to another, including Rameshwara, at the south, all the holy places in the Carnatic, Jugonath, Gaya, Benares, and various places in the Himalaya Mountains, beyond which mortal man cannot travel. We then travelled down to Dwarka, on the west coast, and, after a lengthened tour of several years, in which we visited hundreds of holy places, of lesser note, I returned to my native city, and sat down in the gate in which I was accustomed to play as a boy. My father was dead, and many other changes had occurred in Ahmednugur; the Peshwa's government had passed away, and the English had come in its stead. I saw in the gate a new gate-keeper, whom I presently recognised as one of my boyish companions. While conversing with him about the many changes which had come over my native city since I left it, another friend came up—the father of this lad (pointing to one of the converts), and, addressing me, he said—'Well, Mr. Pilgrim, you have spent many years visiting shrines, and rivers, and all sacred places, and you know the Holy Book Kubeer almost by heart: tell me, after all, what are you—are you a saint, or are you a sinner?' The strangeness of this question offended me not a little; however, as I had learned that anger was disgraceful to a holy man, I curbed my temper, and thought over his question—'Am I a saint, or am I a sinner? I have visited every shrine, and washed in every holy river; I have observed every fast, and every religious observance enjoined in Kubeer; I ought to be a saint; but then Kubeer says—'Anger, pride, lust, avarice, envy, &c., are sins, and till these are all driven out of the heart man is a sinner.' So, after a little reflection, I replied—'I am a sinner.' 'Indeed! (he rejoined), a sinner still, after so many religious deeds! When, then, do you expect to be a saint? and if you are not a saint,

how do you expect to see God?' I answered out of Kubeer, of which I was very fluent, showing the various penances and mortifications that a man must perform to subdue sin, and to fit him for heaven. [But he rejoined, 'well, but all these you have performed, and that for many years: what hope have you of attaining to holiness in future years, having so wholly failed in those that are past?' This question rather provoked me, the more so as it proceeded from an ignorant *Pariähs* who had spent all his life in the lowest menial occupations, while I had read, studied, and travelled, and expected to be regarded by my countrymen as a person of no small sanctity. The unlooked-for questions and objections, therefore, of *Lukma* set my mind at work with new thoughts and ideas. To his last question (above stated) I offered sundry replies, suggested by the book *Kubeer*, which I revered much, and on my acquaintance with which, as well as an attendance upon the duties therein prescribed, I fully depended for elevation to the highest station in the world of spirits. My replies, however, not appearing to satisfy *Lukma*, I, in my turn, asked—'How do you expect to see God and to attain heaven? have you reached sinless perfection?' 'Not I,' he replied; 'I am an unworthy sinner, but I believe that the Almighty became man, under the name of Jesus, the Christ, and that he died to bear the punishment of our sins, and that whoever believeth in Him shall obtain eternal life through his merits.' I now perceived that *Lukma* had forsaken the faith of his fathers, and adopted the religion of the English: looking upon him, therefore, as an apostate, I gave free vent to my anger, and out of this mouth many evil words went forth against him and against Jesus Christ! At length *Lukma*, finding that he made no impression on me, said—'There's no use in our talking; come to the *Padree Sahib* (the missionary), and hear what he has to say.' I went, and had a long conversation with the missionary. I often went to him after this, and had many arguments with him. For two whole years I fought with him, and at the end of that time the missionary (or rather God's Holy Spirit) conquered; and I have now for six years been the servant of Jesus Christ."

Thus ended the history of Lakhoram. And now, reader, what say you? On what do your hopes depend? On your own doings? What are they? Have they purified your heart? Remember what *Kubeer* says—and a greater than *Kubeer*—"By the works of the law shall no flesh be justified."

After hearing Lakhoram's history, I proposed to my four sable brethren that we should read a chapter in the Bible; each immediately produced his Maratha Bible, and we read the 12th chapter of Paul's epistle to the Romans (verse about), and then conversed upon it. I asked my new friends various questions regarding this interesting chapter, and their answers showed, with few exceptions, a clear understanding of its contents. The converts then produced Maratha hymn books, and we all joined in a hymn—Sukhopunt (the Bramin) leading. I then asked him to pray, which he did with much apparent fervour. My friends rose to depart; I parted from them with much regret. "When next we meet," I said, "we shall all speak one language; we shall be of one colour—all of one nation." "Amen," said Lakhoram. "Amen," said they all; and we separated, till we shall meet in that company whom no man can number—who have washed their robes in the blood of the lamb!

MOOSAPUR.

#### FARM OPERATIONS FOR MARCH.

(From the Irish Farmers' Gazette.)

**Spring Wheat.**—From the late fall of snow and continuous frost, the sowing of spring wheat must be much retarded; the early part of the month should, therefore, be devoted to getting in, with as little delay as possible, the usual breadths. In many cases this must be done by the spade and shovel, which will amply repay the farmer for the extra cost, as the land must be, in the greater number of instances, too wet and poachy to get in the crop with horses.

**Winter-sown Wheats,** if the land be dry enough, should be well harrowed, to break the crust formed by the winter rains, and mould the young plants, after which the application of the roller will be of service; but unless the land be sufficiently dry and firm, this work will be better left undone till early next month. The young wheat in drills may be hoed or hand hoed, to destroy weeds and break the winter crust.

**Oats** may be sown any time during the month; but in medium dry soils, should be got in during the first fortnight. In lea land the oats are generally sown broadcast, on wide sets, and well harrowed in. In some localities the land is ploughed into ridges, from eight to ten feet wide, harrowed before and after sowing; and the furrows either dug with the spade or cut with the furrow-plough, and well pulverized by the drill-harrow, and then shovelled. Although a little more expensive, we prefer the latter mode of sowing lea oats; the seed is more evenly covered, it yields a better head with shorter straw, the crop ripens more evenly and earlier, the sods are better rotted, and the land turns up much cleaner and drier than if left flat. In broken land the same modes are applicable; but if the intention be to sow down with grass and clover seeds, it will be better

to sow all corn crops in drills from eighteen to twenty-four inches apart.

**Barley,** in light, dry, early soils, may be sown by the middle of the month. It is the best crop to sow down grass and clover seeds, from the more reedy nature of the straw and the small quantity of foliage it bears in comparison with oats.

**Potatoes** should now be planted with as little delay as possible. In damp soils they should be planted in lazybeds; in dry soils they may be planted in drills, twenty-eight inches apart.

**Parsnips** should be sown as early as possible in the month, in suitable, well-tilled soils (see Operations for last month); but when the land cannot be suitably prepared in time, it is a good plan to mix the seed with damp sand and store it in a dark, temperate place, till it shows symptoms of vegetating, when it should be sown. The mass should be turned over every second day for the first week, and every day after to prevent the seed from contracting blue-mould; and if found getting too dry, moistened with a little water, but not to saturation. In this way ample time may be obtained for preparing the land, and the quality of the seed proved, and an even crop insured.

**Carrots** may be sown between the middle and end of the month. The land should have been deeply ploughed and manured in the autumn. If not done at that time the manure should be well decomposed and deeply buried, or the roots will not be very long. In case the land cannot be prepared in time for this valuable root crop, the seeds may be prepared as directed above for parsnips, the object being to put the seeds in a way to germinate while the land is preparing, and thus time saved and a crop insured.

**Cabbages** should now be transplanted from the nursery beds for main crops, and make up the blanks in the autumn planted crops.

**Cabbage Seeds** of the flat Dutch, early York, and nonpareil varieties, should now be sown in well-prepared beds, for successional planting out by the end of May and in June.

**Turnips** or other root crops that remain undrawn or unstored, should now be drawn, or the land will be considerably deteriorated by the roots now vegetating rapidly, and the spring corn crops suffer proportionably. As soon as the roots are removed split the drills with the double mould-board plough, and harrow the surface well to distribute the manure equally before sowing the succeeding crops.

**Ewes** having lambed should have a moderate supply of turnips, with good sound hay. Some time previous to lambing, the shepherd should clip away any wool that may be on the udder, or the parts adjacent, least in the lamb's eagerness to suck it swallow some of the wool, which causes more fatality amongst lambs than anything else, the wool mixing with the coagulated milk, forming hard masses that are impossible of digestion. Comfortable quarters and shelter should be provided for the ewe and her new-born lamb, to protect them from the night frosts and piercing blasts which prevail at this time of the year.

**Fat and fattening weddles** should have abundance of turnips and hay; a little oil-cake or oats will be well bestowed, and salt should be given in their troughs: all parts subject to get foul and dirty should be kept trimmed and clean.

**Milk Cows,** those newly-calved, and springers will require more than ordinary care and attention. The milkers to have a sufficient supply of artificial food to keep them up to their milk in the harsh piercing weather henceforth to be expected; those newly calved to be kept warm and comfortable, and not exposed to chilling draughts, and have generous food, otherwise milk fever and paralysis are the usual results, which may be prevented by timely precaution; and the springers to have a moderate supply of roots with good hay.

**Stall-feeding.**—Now that the days are getting longer, and the air sharp and cold, the stall-fed cattle will require their quarters to be kept up to a comfortable temperature, otherwise they will go back, no matter what food is given them. Strict regularity should be observed in their feeding hours, and the food given in such quantities only as they will eat up cleanly, and any that remains after satiating their appetites immediately removed, which should be given to the stores. Keep their houses constantly clean, and the animals well brushed and curried.

**Pigs.**—Those put up to fatten should have a liberal supply of grain, to harden the flesh; and sows about farrowing should have abundance of succulent, nutritious food, and kept warm and dry.

**Fences.**—Finish without delay the formation and planting of new fences, and the plashing and laying of old ones; remove root and other weeds, and scour out the dykes.

**Odds and Ends.**—Turf for peat should now be cut. Repair roads; finish draining and subsoiling where necessary; scour out water-courses, ditches, and ponds; level and turn over old useless fences, mixing lime with them; quarry and burn lime for manure, and get into store all artificial manures wanted for the season.